

THE COMPLAINT of Grace.

Continued through all ages of
the World.

*Written many yeares ago, by Doctor
Redman, then president of Trinity
Colledge in Cambridge.*

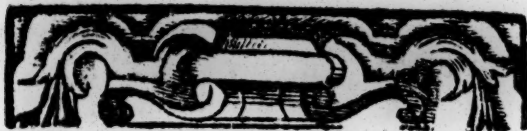
Printed in Popish times, fassly and corruptly,
many notable places against
Popery being left out.

*Restored now, and those places inserted out of
a Manuscript copy.*

Out of the Library of W. CRASHAWVE, Bachelor
in Divinitie, and Preacher
at the Temple.

LONDON,
Printed by N. O. for Richard Boyle and William
Welby, dwelling at the signe of the Grey-
hound in S. Pauls Church-yard.

2
3
1



TO THE
RIGHT HONO-
RABLE AND VER-
TVOVS LADIES, THE
Lady *Francis* Countesse of Hart-
ford, the Lady *Francis* Dowager,
Chandos, and the Lady *Anne* Baron-
nesse of Effingham. Grace
and Peace from Ie-
sus Christ.



O B L E Madames:
When Princes haue
cause to complaine,
Princes pity th: m:
If Princes want,
Princes doe succour
them: If prince's flie, princes protect
them: Behold here a Prince complai-
neth:

The Epistle

neeth: who should pity her rather then
princes: a princely Lady complaineth,
who but princely Ladyes should
heare her complaint . Grace her
selfe, the daughter of the great King,
the daughter of God himself complaineth,
who should heare her, who
should receiue her, who should right
her, but Kings and princes, and the
sonnes & daughters of the great ones
of this world: The Lady Grace, the
noblest Lady, the eldest Lady, the
fairest Lady in the Court of heauen,
crieth and complaineth, who should
heare her crie, and pittie her complaint
but the Ladyes of the Court:
Oh blessed Courte where this Lady
Grace is Gracious, nay that Court
is a heauen upon earth where Lady
Grace raigneth amongst the Ladyes:
but that Court where this Ladye
is not amongst many Ladies,
what

Dedicatorie.

what is it but a Court of cursednesse
& cōfusion: what though there be La-
dy Beauty, & Lady wealth, and a Lady
Courtisie & Lady Honour; nay what
if Lady Modesty her selfe; yet if to
all these there be not Lady Grace,
what is it but a Graceles Court, and
being so, what will it then proue in the
end, but a hell upon earth? for what
if all these be Maides of Honour; yet
Grace is the Mother of these Maids,
their Lady and Mistresse; and doth so
forme and frame them all as they be-
come Maids of true Honour: even
handmaids of holinesse & harbingers
to vertue: But take awaye this Mo-
ther from them, and then alas, what is
Wealth, Honour, Courtisie, Beauty,
Wit, Modesty, Learning, and ali but
baudes to vice, and instruments of
iniquity. This Gracious Lady I doe
therfore commend unto the noble La-

The Epistle

dyes of this Court, and dare boldly
say, there is not a Queene in the world
whom she is not worthy to serue: If
there be any Ladies of our Court,
which yet haue not bene acquainted
with this Lady, I dare commend her
vnto them for the best companion,
which yet they euer had: And you
that haue her already, hold her fast,
that she goe not away least God goe
with her, for they come, they stay, they
go together: & that man or woman,
that Lord or Lady, that King or
Queene, that Pallace or Court that is
Graceles is Godles: for euen the glo-
rious God hath tied his comfortable
presence in this world to his daughter
Grace: But if all our Ladyes approue
themselves as well acquainted with
this Gracious Lady, as you (good
Madames) I then assure my selfe that
though some Ladyes goe and other
come:

Dedicatorie.

come: yet Lady Grace shall be ever
found in the Court of England: Go
forward (noble Ladyes) Keepe your
acquaintance with this Princely Lady,
you shall finde her more and more
worthy of it, and she will lead you in-
to the acquaintance of her other sister
Glory, and both together will pre-
sent you before the throne of their fa-
ther, the King of Kings, and Lord of
Lords, Who is the God both of Grace
and Glory; and if you will lend your
harte and heare this complaint that
Grace here makes: Then will Grace
take your Complaints, and preferre
them to God her father, and will re-
turne you comfortable answers unto
your soules: And thus good Ma-
dams, I leaue you & Grace together.
And hartily pray you may be neuer se-
parated; that God whē he cometh, fin-
ding you so accompanied, may then re-
moue

The Epistle Dedicatorie.

*move you from Grace to Glory
whereto from his heart he saith:
Amen. Who wisheth to your Ladiship
many happy new yeares . and will re-
maine, From the Temple. the 31.
Decem. 1608.*

Your Honorable La-
diships in the Lord,

W. C RASHAVV.

THE



THE COMPLAINT Of Grace.

Grace speaketh.



Might not although I be-
ing most full of patience
and long animitie, do yet
at length breake forth in
this manner of complaint
and lamentation, for the easing of my
great dolour and heauinesse: Where-
of many times the outward expres-
sing and opening is no small aswa-
ging and comfort. And it may so
chaunce that the author of all good-
nesse (inspiring into some hearts pit-
ty and compassion vpon me, or rather
vpon themselves, through this my
complaint) may thereby send mee
some reliefe or mitigation of my
great paine and anguish.

B

The

The greater & more noble personage that one is, & being fallē into aduersity, the more grieuous is the lamentation, and the cause of grieuous complaint is thought more iust and reasonable. As for me, I need not to boast of my selfe what I am, and whereof I came: for the world, though it be neuer so blinded through wickednesse and wilfulnesse, yet it cannot but grāt me to be the inestimable treasure of all goodnesse, and confesse all good things to come of mee *the Grace of God*. The blind fooles know the beginning and roote of all goodnesse, and the spring from whence it commeth, and where they may haue it most plentifully, and yet they either irke or disdain there to take it (when it is offred,) yea when it is put into their mouthes, as meat is ministred to infants or sicke folke) yet abhorre they to receiue it, and so put it forth againe. Mine auncientie is from the beginning, when the foundations of the world were layed, and all

The an-
cientie of
Grace.

all things were created and brought forth by that Almighty word, *which* Iohn. 1. 1. *was with God, and was God himselfe.*

By whom with his Father and the holy spirit, I was appointed specially to waite vpon that creature for which ^{Grace appointed to waite on} Adam.

the rest of the worke was made, that vnkinde creature, I say mankinde, with whom I was put in paradise, that I might conduct and guide them, that through mine assistance they should haue been continued in a perfite and most sure state of felicitie, immortality and blisse. But that false serpent Gen. 3.

deceiued the woman, and by her suggestion the man being ouerthrowen, both were expelled forth of the garden of pleasure into the vale of wretchednesse, to toyle vpon the earth, whereof they were made, and so became subiect vnto death, sinne infirmitie, and all kinde of miserie.

This grieved me not a little, that this my sheepe (to whom I was committed) through his owne fault and folly was cast into such calamitie. But

Adam lost her.

Yet shee
would not
loose him.

yet of pittie I left him not, but followed and pursued after, that I might recover him againe: and euer since there about I haue trauailed continually, sparing for no paine, though God himselte should suffer, as finally indeede I brought it to passe, and yet all will not serue. So farre I entreated

Outlaw.

for the poore outlaw (mankinde) when he was banished forth of Paradise, that promise of cōfort was proffered vnto him, which was, that his seede should breake the Serpents head, and that of him at the time appointed, should come one that should

Gen. 3.

Grace pro-
cureth pro-
mise of a
Saviour.

destroy the power of Sathan, who was the worker of all this woe, where in mankinde was wrapped, I thought long for the comming of this time: For I knew that then I should beare great rule, and mine honour should be dilated all abroad the world. But in the meane season, O Lord, how was I troubled and vexed? being little, and of the most part nothing set by nor esteemed, but reiected and repelled

pelled ouer all the world, most vn-
kindly and cruelly. Malediction and
sinne reigned euery where : Euen
shortly after, in *Adams* life time, *Caine*
(his vngracious sonne) stirred with
enuy and malice, slew his brother *A-*
bel, and would not be aduertised by
me to humble himselfe, and acknow-
ledge his fault, with trust in Gods
mercy, but fell into desperation, and
became a runnagate vpon the earth.
And the most part of that generation
and posteritie despised me, and set me
at nought, and followed the steps of
their father *Caine*, and were all giuen
to worldly and carnall inuentions.
Seth (the third sonne of *Adam*) was
more blessed, and I was something
more familiar with his posteritie, but
at length I was cleane reiected of all
sides, and contemned of all sorts of
people, and the more that the world
multiplied in generation, the lesse
they regarded mee, but gaue them-
selues all to sinne and iniquitie, see-
king onely to satisfie their carnall

Grace is ill
vsed in the
world.

Gen. 4.

Gen. 4.

Seth. 3.

Generati-
on.

God ther-
fore pur-
poseth to
destroy it.

Gen. 6.

Grace sav-
ueth Noah

lusts and worldly desires: in so much
that God (seeing them so wholly
disposed and bent to all vngraciouf-
nesse) waxed heauy, and repented
him of the creation of man, and
for vengeance and punishment of sin,
he determined to destroy the whole
world (both man and beast) and wil-
led me to withdraw my selfe from the
world, that they might perish in their
vnhappinesse. But as God would,
there was one good and vertuous
man, whose name was *Noah*, who e-
uen as I was secretly departing from
the earth, found me, and obtained of
God, that I might tarry with him, and
God of his goodnesse was content
that so I should. Then was I glad to
waite vpon *Noah*, and to be closed vp
in the Arke which God had caused
him to make for sauing of himselfe,
with his smal retinue, from the raging
flood, which in the space of fourtie
daies and fourtie nights swallowed
vp all the liuing creatures vpon the
earth. Me thought it a strange thing
to

to haue so straight an habitation; but for the time I comforted my selfe, in that I thought the world after this washing, would amend and become much fairer. And truly heere God shewed himselfe very good vnto mankinde, prouoking them to make much of me: and as if hee had euen then created the world anew, he blessed *Noah* and his children, and bad them increase and multiply, and replenish the earth, and gaue vnto them maistrise and dominion ouer all beasts of the earth, foules of the aire, and fishes of the sea, and bad them eate thereof, as they thought good, which libertie was not expressed before that time. But shortly after, when wee were gotten forth of the Arke, and began to dwel againe vpon the earth, trusting to haue found some quietnesse and rule then at my pleasure. I found it much otherwise: for vngracious *Cham* one of *Noes* sonnes began to renew vngracious touches, and became a mocker of his father,

Gen. 9.

Grace is
displeased
with Cham
Gen. 9.

and then came malediction in againe
 vpon *Chanaan*, which so daily increa-
 sed and spred abroad, not onely in
 that line and generation of *Cham*, but
 also in the posterity of *Japheth* and
Shem, that I could scant find any qui-
 et place where to abide. Then came
Nemrod that mightie hunter, not so
 much for his hunting of wilde beasts,
 as for hunting of possessions & Lord-
 ships. He and his consorts oppres-
 sors, extortioners, enrichers of them-
 selues (whereof many were then, al-
 though nothing like as now) hunted
 so, that they almost hallowed me out
 of the world. And sodainly as I was
 wandering and seeking some dwel-
 ling place, I sawe the people all set
 on madnesse, going about to build a
 cittie and a towre, whose top should
 haue reached to heauen. And when I
 could not diswade them from this ar-
 rogant enterprise, I committed the
 matter to God, who confounded their
 languages & tongues, that one of the
 could not vnderstand another, and so
 they

Gen. 10.

Nemrod
 hunts
 Grace al-
 most out
 of the
 world.

Gen. 11.

they ceased with shame and no small punishment, and then were they de-
 uided & dispersed ouer all the earth.
 I followed and attended heere and
 there, waiting where I might finde
 rest, but all went to wracke, for sinne
 ouerflowed euery where, and then
 of sinne came blindnesse, ignorance,
 and forgetting of God; in so much
 that the wisest nations (as the
 Chaldees) fell from the worshiping
 of the onely true liuing God, to most
 foule Idolatry: And when I saw this
 abomination, I acquainted my selfe
 with one *Abram* the sonne of *Thare*, Gen. 12.
 and perswaded him to obey the cal-
 ling of God, and to depart forth of
 that wicked country. And by my
 meanes I gate him such friendship &
 familiarity with God, that he gaue
 him his blessing, and made him pro-
 mise that vniuersall blessing should
 come to the whole world in his seed.
 I found this *Abraham* very gentle &
 tractable. and hee attended diligent-
 ly to my monitions, and was careful

Grace false-
 leth into ac-
 quaintance
 with Abra-
 ham.

to keepe me, and refused no trauile nor tribulation, but alwaies humbly he followed me and waited vpon me, and I left him not, but was euer ready to preserue him in all dangers, and from all enemies. God liked him wel, & made him eftsoones free promise of the singular benediction that should come by his seede, and that he should haue an heire (although hee were old, and *Sara* his wife barrain) and that his posterity should exceede in number the multitude of the stars. And I taught *Abraham* to belecue and giue credit to the promise of God, who is all truth, and God accepted that well, and imputed his faith vnto him for righteousness. Of this promise made by God vnto *Abraham* I receiued great comfort, and was wonderfully reuiued, trusting by this benediction to be exalted, and to beare rule in the world. And I continued still with *Abraham*, and brought him diuers times to familiar speech with almightie God. I found also some

Gen. 15.

Grace iustifieth *Abraham* by faith.

com,

comfort and delight in his cosin *Lot*, Gen. 19. and taught him the vertue of hospitality, whereby he receiued the Angels into his house. And I obtained his deliuerance from that terrible destruction of *Sodom* and *Gomorre*. These were citties giuen to extreame abomination, and would in no wise suffer my tarrying amongst them, nor I could not get so much as ten persons within the whole cittie of *Sodom* to take my part, whereby the cittie might haue beene saued. And so the iust punishment did light vpon them for an example of the iust iudgement of God. After that *Abraham* was departed forth of this world, I remained with his sonne *Isaac*: For in other places abroad in the world, I could get but smal harborow. I would gladly haue beene also with *Ismael* (another sonne of *Abraham*) but I found him ouer sturdy. *Isaac* was meeke and gentle, and so was *Rebecca* his wife. He had two sonnes (*Esaue* the elder, and *Iacob* the yonger) I had a more

Grace sa.
ueth *Lot*.

Esaue.
Gen. 25.
Iacob.

more delight vnto the yonger : For the elder was proude, impatient, a glutton, and giuen to pastime and pleasure; but *Iacob* was simple, sober, and no medler abroad, but loued to keepe home. And I taught him (through his mothers counsell to preuent his brother *Eſau*) in getting his fathers blessing. And after that I waited vpon him into *Mefopotamia*, al the while he serued his vncle *Laban*, & by the way I obtained him such familiaritie with God, that it pleased God to speake to him from the top of the ladder, vpon which Angels came vp and down, & there God vouchsafed to renew the promise made before vnto *Abraham*, of the vniuersal blessing, that should come vnto the world : whereat I greatly reioyced, knowing that my full power should not come before that time. Then I prospered *Iacob* in all his waies, and all his busines, and gat him a good marriage of his vncles daughters, by the which he had twelue goodly sonnes, and one daugh-

Gen. 27.

Grace
waiteth on
Iſaac and
Iacob.

Gen. 29.

daughter. And when *Iacob* was well increased in riches and substance; I conducted him from the danger of his brothers displeasure, and indued him with such strength that he wraſtled with the Angell, whereby his name was changed from *Iacob* to *Iſrael*. I bare a great ſtroke in *Iacob*'s house a certaiue ſpace, but ſuddainly the cleareneſſe of my ioy began to be ouercaſt: For *Iacob* had one ſonne named *Joſeph*, & the reſt of his brethren began to conceiue indignation and malice againſt him, becauſe their father *Iacob* bare ſpeciall loue and fauour vnto him. There can bee no greater grieve or vexation vnto mee, then to abide in the houſe where malice and hatred is entred. This malice of the other brethren againſt *Joſeph*, was alſo increaſed by certaine dreames of *Joſeph*, whereof he made interpretations, which greatly miſliked his brethren. Finally they ſold him to Merchants *Iſmaelites*, who paſſed through the country, & made his

Gen. 37.

Grace endureth not
differencies
in families.

Gen. 39.

Grace
waites on
Ioseph.

his father beleue that a wilde beaſt
had deuoured him. Thus *Ioseph* was
caryed away and brought into E-
gypt, and then *Phutiphar* the Cham-
berlaine of king *Pharao* bought him
of the Merchants. But I was with
him, and he prospered in all things,
and I gate him the fauour of his Lord
and maſter, who made him ruler of
his houſe, and put him in ſingular
truſt. *Ioseph* was an innocent man,
of great integritie and perfection, and
therewithal beautifull and wel fauou-
red. His Lady and miſtreſſe tempted
vehemently his chaſtitie, but through
my help and counſel hee reſuſed to
coſent to that wicked woman, wher-
fore in deſpight ſhee wrought him
woe, forging lies and ſlaunders a-
gainſt him, & making faulſe cōplaints
of him, whereby his maſter (giuing
ouerlight and haſty credence to his
wiues tale) did caſt good *Ioseph* into
priſon, where he was ſhut vp & clo-
ſed a good ſeaſon; but I left him not,
but comforted his heart with patience
and

and brought him into fauour with the keeper and master of the prison: so that he bare chiefe rule amongst the prisoners, & was in great trust & credit, behauing himselfe in al things most vprightly through my helpe. At length he was deliuered forth of the prison, at such time as the vnkinde Butler remembred the true interpretation of his dreame, which *Ioseph* had made. And then king *Pharao* caused him to bee brought forth of prison: and when he saw that *Ioseph* also had declared the meaning of his dreames so wonderfully, he had him in great veneration (seeing him to be replenished with the spirit of God) and exalted him, and made him his Liutenant, and next in dignitie and honour to himselfe, in all the land of Egypt. And by his prudent pollicie and provision, both the people were quietly pacified in the time of dearth, and the king enriched. At that time hunger and generall scarfitie of corne compelled *Iacob* to send his sonnes out of the

Gen. 41.

The prudence of
Ioseph.

Gen. 42.

Gen. 45.

Gen. 47.

Grace
dwelleth
with Ia-
cobs po-
sterity.

the land of *Chanaan* into Egypt, to buy some graine, where they found their brother in principal authoritie, but they knew him not. Hee dalyed with them for a season after a strange fashion, and at the last, he shewed himselfe with all gentlenesse what he was, so that they knew him: and then after comfortable words, he commanded them to goe and bring their olde father *Iacob* into Egypt, and to return themselves with all their household, stufte and substance, and so they did. And king *Pharao* (for *Iosephs* sake) receiued them with great benignity, granting to them comodious habitation in the country of *Goshen*. Al this I brought to passe, and continued still with *Ioseph* & his father *Iacob* during their life. And although I was not so wel intreated, as was meete, yet I remained amongst the rest of *Iacobs* sonnes, and continued for the most part with that generation and people, which dayly increased & multiplied in Egypt. In other places I could beare

beare but small rule: for Idolatry had infected & corrupted the world. Yet I found one good seruāt abroad amōgst the other natiōs, whose name was *Iob*, whom I instructed with singular patience, and preserved him in perfect innocency, so that neither his wife, nor his friends, nor Sathan, had any power to peruert his godly heart. He was like a strong tower, which by no enemies could be ouerthrowē. Now, when *Iacob* and his sons were dead, I was most conuersant with that people which were called *Israelites*: But certaine yeares after, there fell vnto them great affliction & trouble, by reason that the King of Egypt began to haue them in despight, and the people of the country enuied thē very sore, & so they were put to great vexation, and oppressed with labour in dawbing and tyling, that they were weary of their liues, and wist not whither to turn them. Then it pleased god to send one whose name was *Moses*, vpon whom, by Gods wil & ap-
C point-

pointment, I wayted diligently from the time of his birth, till the houre of his death. He was taken forth of the riuer and brought vp by King *Pharaohes* daughter in the Court. He was taught and instructed in all kind of science and cunning of the Egyptians, but through my motions and aduertisement (hee refusing and renouncing all worldly honour and preheminance) fled away, & conuaied himselfe into the land of Madian, and there he was content to keep sheep in the wildernesse, where God appeared vnto him, & commanded him to go and deliuer the people of Israel forth of the slavery that they were in in Egypt; this *Moses* was maruelous in the fauour of God, and had reuelation of the essential name of God, and a rod deliuered to him wherewith to worke wonders and miracles. And then by Gods commandement, hee with his brother *Aaron* entred to king *Pharao*, charging him in Gods name that the people should be deliue

deliuered. But *Pharao*, obstinately refused the motion and will of God, and hardened his heart, and still oppressed the people. But God declared his almightie power by the hand of *Moses*, and sent diuers plagues vpon *Pharao* & al the land of Egypt; so that finally hee was glad to let the Israelits depart. But suddainly his heart began to change against thē, & being all blinded with malice, furiously he and his people persecuted them, purposing vtterly their destruction. But I wrought so mightily with *Moses*, that he and the children of Israel escaped through the red Sea, in which *Pharao* and all his host were ouerwhelmed & drowned. Then I taught *Moses* and the people of God with him, to giue laud and praise to God with ioyfull song, saying: *Cantemus domino gloriose enim magnificatus est*. After this when *Moses* had brought the people into the wilderness of *Surra*, I taught him by his prayer to turne the bitter and

lower waters into sweetnesse, where by the murmuring of the people was pacified. And after that also in the wilderness of Syn, God granted vnto them Quales and Manna. And in Raphydim I stirred *Moses* vnto prayer, whereby he obtained water out of the rock, to quench the thirst of the murmuring people. And I taught him also by lifting vp his hands in prayer, to vanquish *Amalec*, which came and made assault vpon the Israelites. After all this I came with *Moses*, *Aaron*, and the children of Israel into the desert of Sinay, and there I brought *Moses* to more familiar cōmunication with God, who did vouchsafe to appeare vnto him vpon the mountain in fire (the mountain also smoking in most terrible manner, with thunder & lightnings, & an huge cloude couering the mountain, and the trumpet fearefully sounding, that the people were all afraid, and astonied.) There *Moses* receiued the ten commandements and the law, and

and made dedication of the old testament, sprinkling bloud toward the people. But behold my hard pittiful chaunces. When *Moses* was ascended againe vp to the hill, to receiue the law in tables of stone (written by Gods hand) while hee was learning the mysteries of GOD, remaining through my help vpon the mountaine by the space of fourtie dayes & fortie nights, the vngracious people assembled themselves, and compelled *Aaron* to make them a calfe, which they worshipped, and fell to eating and drinking and sporting themselves in their Idolatry. This exceedingly grieved me, and made also God angry, who bad *Moses* go down from the Hill, and threatned to destroy that hard and stiffe necked people. But I stirred *Moses* to feruent prayer, whereby the anger of God was aswaged that hee withdrew his vengeance. But *Moses* comming downe and hearing the reuelling & singing which the people made, and

C 3 seeing

seeing their calfe (for vehement anger) cast the tables forth of his hand, and brake them at the foot of the hill, and tooke the Calfe and burnt it, and beat it to powder, and gaue it to drink to the children of Israel, and then for great zeale and indignation, where-with *Moses* was enflamed, he caused one of them to kill another, to the slaughter of many thousands. Yet I so moued the heart of *Moses*, that hee most instantly prayed vnto God for the offence of the people, wishing (rather then that God should not forgiue them) to be blotted forth of the booke of life. Thus I continued with *Moses* & his brother *Aaron*, and a few other which were contented to be ordered by me. And I helped *Moses* to recouer againe the tables of the Law, and to erect the tabernacle. And then God taught him the manner and forme of all sacrifices and oblations, with all the rites, ceremonies, and manner of iudgements, which God thought meet and conuenient

nient for that time of the old testament. As for the number of the Israelites they were euer stubborn, stiffe necked, hard hearted, doubting and mistrusting Gods promises, euer crying and murmuring against *Moses* & *Aaron*. Yea of *Aarons* kinsfolkes there were some, as *Nadab* and *Abin*, which despising my precepts, for their presumption were consumed with fire: yea I had much to doe to keep *Aaron* himselfe, and *Mary* the sister of *Moses*. They were almost vanquished away from me, for their murmuring against *Moses* and *Mary* was stricken with Leprosie. And by and by the whole people made insurrection, and would haue stoned *Caleb* & *Iosue*, because they exhorted the people to be constant in their journey, and did animate them to the conquest of the land of Chanaan. God was for this rebellion (as he is for all other) very angry, and threatned destruction. But *Moses* by feruent prayer, ouercame him for that present vengeance.

ance. Then suddainly arose another rebellion against *Moses* and *Aaron*, by *Core*, *Dathan*, and *Abiron*, with diuers other, which were of the principall sort of the Synagogue. But their end was horrible, and wonderfull destruction came vpon them. And yet could not the vngracious and wicked people be stayed, but fell to murmuring, and began new tumult and businesse; but the wrath and plague of God fell vpon them, and they were consumed with fire, to the number of fourteene thousand, and yet all this would not helpe, till they continued murmuring, when so euer they wanted the satisfying of their carnall desire, in so much that *Moses* was faine to get the water out of the hard stone; But here alas I was almost vtterly reiected, not onely of the people, but also of *Aaron* and *Moses* himselfe: for at this poynt *Moses* and *Aaron* were as men ouerwearied in continuall conflict, something fainted in their hearts : and for because they were
not

not so vpright in faith as they should haue beene, God tooke such displeasure with them, that they entred not into the land of Beheste. No maruel if the rest of the people which issued forth of Egypt with *Moses*, were excluded, which by so many wayes offended God, that they were destroyed and their bodyes prostrate in the wildernesse. In which God fed them and conducted them for the space of forty yeares, but they could neuer attaine the land of Chanaan; because they resisted my admonitions, of six hundred thousand, two onely entred into the land, and all for their incredulity and misbeleefe; But *Iesue* and the children of them that came forth of Egypt, through my ayde, according to Gods promise, entred the country of Chanaan, at whose entring God wrought great wōders: And whē *Iesue* had conquered the land, and diuided it amongst the twelue tribes, he through my suggestion, like a most godly and gracious gouernour, most
instantly

instantly exhorted the people, diligently to beleue, & stedfastly to obserue the law & commandements of God. After that *lojue* & that generation was dead, the Israelites began to fall into another kind of sinne, and would not regard God nor his workes, but wrought sinfully in the sight of the Lord, and serued *Baalim*. Thus was I euill intreated amongst them, and in manner depriued of all mine honour and estimation: yet I recovered my selfe through great strength and vertue, and in this extremity I would not cast off this vnkind people, as they had reiected me, but I obtained of God for them, good, iust, wise and valiant Iudges, at sundry times, by whom they were alwayes deliuered forth of the captiuitie and danger of their enemies, and this continued by the space of foure hundred and fifty yeares, yet euer when their iudge was dead, then would they returne to their old wicked wayes and inuentions, not fearing to prouoke the anger of
God

God, & they did not only fall into the Idolatry of the gentiles, but also into their vices and filthy abominations, as appeareth by the abusing of the *Levites* wife, by the men of *Gaba*; Which detestable crime, was the cause of great murder and in manner the occasion of the destruction of the whole tribe of *Beniamin*. In that time there was no king in Israel, but every one did what himselfe thought best. The Priests, Iudges and Auncients bare chiefe rule, and governed the people as well as it would be. But all was farre amisse, and dayly waxed worse & worse, & my power & honor continually decreased: yet at length I brought forth *Samuel*, and of a good child made him a good old man, in his dayes the people began to cry for a King, and I procured at Gods hand that a certaine godly young man, named *Saule*, was appointed to bee their king, a small time was he in his kingdome, but he shaked me off, and was disobedient to the will of God
decla-

declared to him by *Samuel*. He followed his owne minde and saued *A. gag*: wherefore I left king *Saule*, and permitted him to an euill spirit. And I acquainted my selfe with *Dauid* the sonne of *Iesse*, a man of the speciall election of God, whom I caused *Samuel* to annoynt king in the place of *Saul*, I comforted *Dauid* in great tribulations, which *Saul* raised against him, & finally I brought him to quiet possession of the kingdome of Israel, I gave him great victories against the Infidels, and made him bring home to his Citie with great reuerence the Arke of God; yea I obtained that most gracious promise of *Messias*, which was made long before to *Abraham*, to be renewed with this king *Dauid*, that of him and his seede the sonne of God should be incarnate. I stirred his heart to deuotion, & feruent desire to haue God honoured; I taught him to make Psalmes & songs in praise of the most highest and mercifull God. But see what misfor-

tunes happen vnto me. This same king *David*, vpon whom I had so long and diligently attended, and so carefully nourished and brought him vp; suddainly with a blast of temptation was caryed away, & had almost lost me, he forgot me, and himselfe, and committed no small faults: First adulterie, and then murder, and another time also he offended me numbring the people. He had for these bin lost, if I had not with all vehemencie stirred his heart to the exercise of inocation and repentance; but he ceased not to waile and weepe, to mourne and lament, to call, & cry, both night and day, till I had brought him to his former state, and reconciled him with God, who was highly displeased, he cryed after me as a lambe or a birde which had lost his damme, and God of his goodnesse receiued him, and restored to him the comfortable and ioyfull spirit, and before he dyed, left his son *Salomon* sitting in his throne, vnto whom he gaue most godly precepts

cepts & exhortations, as becommeth the father to giue to the childe: and so he departed forth of this world. Then waited I vpon young *Salomon*, which was a gracious childe, and well beloued of God, I taught him by his prayer to obtaine the singular gift of wisedome, inspiring the desire thereof as a thing most necessary for a king into his heart, God liked him well, and exalted him to great honour and riches, and I moued him to edefie the glorious and famous temple, wherein God should be worshipped, and therein the Arke of God was placed. And *Salomon* with great solemnitie, and multitude of sacrifice made dedication thereof. But ô how wonderfull and fearefull are the secret iudgements of God! This same *Salomon*, for all I could do, after all these benefits of God, declined from me, and fell in loue of strange Ladies, and had so many wiues, Queenes and concubines, that it was no maruell if for all wisedome they made him a foole in his

his old age, when he should haue been most wisest, then his heart was peruer-
 uerted and depraued in such wise that
 he fell to idolatry, and worshipping
 of false and strange Gods. God was
 so moued therewith, that he decreed
 to diuide the kingdome of Israel, and
 to take away ten tribes from the house
 of *Salomon*. This had bin done incōri-
 nēt, but I intreated so, that for his fa-
 ther *Dauids* sake it came not to passe
 while *Salomon* liued. But in his sons
 dayes it came to passe according as
 GOD had threatned; but after the
 death of *Salomon*, when his son *Ro-
 boam*, contrary to my mind despising
 the counsell of auncient men, was
 led by his yonkers and wanton flat-
 terers, the threatnings of God came
 to effect, and the people diuided
 themselues, and ten tribes made them
 a new king named *Iereboam*, and one-
 ly the tribe of *Iuda*, and part of *Ben-
 iamin* tarried with king *Roboam*, and
 thus of one kingdome was made two.
 Diuision & separation of kingdomes
 and

and turning of diuers into one, is no small plague of God. But now *Sera-boam* when he was thus exalted into the kingdome, by the will and sufferance of God, whereby hee should haue had cause to retaine me, & with all study & diligence to obserue me, yet hee contrary wise vtterly neglecting and forsaking me, gaue himselfe al to Idolatry, and did also draw all the people with him, into the same abomination, and would giue no eare to the Prophets of God, but forged a new religion after his owne minde, and contrary to Gods ordinances made Priests at his pleasure, and all for money, and after him his successors, kings of Israel, followed his vngracious steps, and continually kept the people in error and blindness, so that finally through their abomination they, prouoked the wrath of God, who gaue them vp into the hands & captiuity of *Salmanazer*, king of the Assirians: But as for *Roboam* & his posterity, kings of *Iuda*, they

they were little better then the kings of Israel, but altogether nought & aduersaries vnto me, except three or foure of them, with whom I did insinuate my selfe into some familiaritie, that the vengeance of God was prolonged and did not fall vpon the cōuntry so soone as the people deserued. But at length for all that I could do, I was repudiate and cast off; but there was no remedie but to let them go to destruction and captiuitie, as the Israelites were serued before them: For the king of Babylon came vpon thē with maine power, and burnt the citie & the temple of Ierusalem, and tooke the king and put out his eyes, and bound him in chains, & cauled his sons to be slaine afore him: and also all the chiefe principal sort which were taken prisoners hee cauled to be slaine without pittie. This was the iust punishment and vengeance of God for dishonouring me. Thus was I in great heauinesse & distresse: which being afore reiectēd: and dis-

pised of all the nations of the world, and hauing no comfort but amongst the Iewes, which were elected to bee the holy people of God, was also in this maner abandoned of them. Now had I no place to resort vnto, sauing that I had alwaies some olde seruants in corners, as *Ely*, *Helize*, *Esay*, *Ieremy*, and certaine other Prophets & their childrē, which euer receiued me, and retaine me gladly, some zeale was euer left, or else had they been worse then *Sodom* and *Gomorre* altogether did not bow their knees to *Baal*. Now after this captiuitie and transmigrati-
on of the Iewes, I ceased not yet to allure vnto such as I liked amongst them: and I followed and searched them out amongst the Chaldeans and the Babylonians, where they were dispersed. There I found *Ezechiel*, & reuealed vnto him strange visions, and taught him both charp and comfortable monitions, which he preached vnto the people, also I obtained for the child *Daniel*, the spirit of wise-
dome

dome and prophesie, in great excellencie, and I deliuered him forth of the denne of Lyons, and his three companions forth of the flaming furnace: and not onely I was conuersant with men, but also about this time I caused certaine women, which with all gentlenes and humilitie to obserue me: As *Susanna*, *Iudith*, *Esther*, *Sara* the daughter of *Ragnel*, with whose husband and father in law, the two *Tobies* I delighted much to abide, but all this time the scarcitie and small number of my seruants, greatly abated my ioy: for I bare but small rule ouer all the earth; yet I departed not vtterly from the Iewes, being in miserie; but when the yeares of their captiuitie appointed by God, and declared by the mouth of *Jeremy* the Prophet, were past, then I stirred the heart of that noble king *Cyrus*, to be gracious vnto them, and to licence them with fauour to returne to Ierusalem, & to build againe the City and Temple, which before was

destroyed by *Nabuchodonosor*, I had good faithfull seruants amongst the Iewes, which did help manfully, and encouraged the people to this work, as *Iosue*, *Zerobabel*, *Aggeus* *Zacharias*: And I wrought so after this, that *Darius* also the King of Persies was fauourable to the Iewes, and confirmed the libertie of the building again the Temple, as *Cyrus* had done before, and so in like maner did *Artaxerxes*, in whose dayes I moued the spirit of *Esdra*, to search the law of the Lord & to exercise and teach the commaundements thereof, and thus *Esdra* obtained of the king *Artaxerxes*, through my mediation, great priuiledges for the Iewes, that they might freely and quietly repaire againe to Ierusalem, and there renewe the seruice of Cod, accordingly as the law appointed: and shortly after, in like manner, *Nehemias* obtained through my help of *Artaxerxes*, to build againe the Cittie of Ierusalem: And now I began something to bee

comforted againe after long distresse
and desolation, & I restored the peo-
ple of Israel into a meetly good and
tollerable state. But alas, my glad-
nes continued not long, the people
by little and little, set to their owne
disposition, and dayly set lesse by me,
insomuch that God did many waies
afflict and punish them: and suffered
them for their iniquity to bee over-
come and vanquished of diuers hea-
then and barbarous princes: And fi-
nally to be conquered of the Romans.
Thus was I vtterly exiled from the
Iewish people, which euer I had most
tenderly attended vnto: and alas, all
the wilde world beside, had mee in
most extreame disdaine. Sinne most
horrible raigned ouer all the earth,
Idolatrie, murther, pride, auarice,
fornication, these vices, with all o-
ther, of all kindes and sorts had re-
plenished the whole world, scant
could I finde at this time any hole or
corner where I might hide mine head.
But now behold the goodnes of God

exceeding and passing all speech, thought and vnderstanding, at this time, when the world was thus drowned in the bottome of sinne, and of my recovery, mine auntientie seemed to be desperate; yet the eternall Almighty father of his incomprehensible charity and mercy, when I was brought most low, suddainly exalted me, & set me vp again in much greater excellency then euer I had before: yea the mightie & good God, orderer and disposer of all times, was content now to lend the time of my ful and perfect clearenesse, which time was promised and prophesied of so long before. It pleased the heavenly father, according to his word, by manifold waies spoken before, to accomplish and performe his promise made from the beginning of the world, that redemption should come, that reconciliation should bee made, that health should be restored, that benediction should be enlarged, that I should flourish and be exalted, and dilated ouer all the earth.

earth. The sonne of God seeing man destitute of my help, descended from heauen, and was incarnate of *Mary*, that euër immaculate and blessed virgin, a vessell singularly amongst all creatures elected and prepared by me, to bee the mother of Iesus, the sonne of the most highest. The Angel was sent in message to open to her the will of the Trinity saluting her, (saying) *Haile Mary full of Grace, the Lord is with thee*: And hee told her, that she should conceiue and bring forth a sonne, whose name should be *IESVS*: for hee should deliuer the people from their sinnes, at which words I receiued comfort inexplicable: for as much as I perceiued the time of my full ioy to draw neere, I had secret acquaintance at the same time in the house of *Zacharie*, whose wife *Elizabeth*, through me, conceiued a blessed child, who then being in his mothers wombe, was by me stirred in such wise at the voyce of *Mary* the hand mayd of God, that he for

ioy did leap. The birth of the blessed shir
Babe drew neere. & it came to passe, ing
that when *Ioseph* & *Mary* we.e. come Ch
to Bethlem to be taxed according to a th
the general cōmandemēt giuē by *Iu* ny
gustus the Emperour, *Marie* brought in
forth that glorious Childe, which for
should be the author of saluation, & ly
& wrapped him in swathing clothes, & w
layd him in the manger, because there sh
was no roome for thē in the Inne. h
O vanity of mankind! see how the Lord h
of glory confoundeth thy pride in his at
natiuity, it pleased him that made h
thee and all the world, thus to bee r
carnate, thus to bee borne, thus to v
shew himselfe destitute of all glorie, t
in pouertie, in humility, that C
pride might be pardoned, thy inso-
lency might bee abated, thy vanity
might bee confounded, that by this
humility thou mightest be exalted, by
this pouertie thou mightest be en-
riched. Hee came downe to earth,
that thou mightest ascend to heauen :
Heere I began to appeare as the Sun
shining

ed shining in a cleare morning, continu-
 ing still during the infancy of this
 Child, in spreading abroad my beams
 a thousand times more cleare then a-
 ny sunne. I rested with this child, &
 in him remained as the water in the
 fountaine or continual spring. Short-
 ly after, I flowed into his Apostles,
 whom hee elected, that by them I
 should be preached and declared, the
 heavenly father inspired me into their
 hearts, that I should moue them to
 attend vnto Iesus his sonne, and take
 heed to his words, and marke his mi-
 racles. Little had I to do at this time
 with the rest of the people. The
 townes and citties cared not for me,
 Caphernaum, Bethseida, Corazin, Sa-
 maria, yea & Ierusalem it selfe, which
 was by name the Citty of God, did
 little regard or esteeme me; the Prin-
 ces, the Priests, the Scribes and Pha-
 risees, for the most part disdained me,
 and most malignely hated and enuied
 me: But I sustained their malice and
 peruersity, knowing that through Ie-
 sus

that I should be set at large, and haue
such power through his exaltation
that I should be chiefe Lady and mis-
tresse, and drawe the world vnto
him, though Sathan and his members
strived neuer so much to the contri-
ary. The time came according to
Gods will, and the propheties that
Jesus was exalted vpon the Crosse
and was wounded for the offence of
his people, he abhorred not the cru-
elty of death, that thereby I, and sal-
uation, peace, life and glory, might
come to mankind. Iesus loued man-
kinde greatly, loue constrained him
to take vpon him that heauy and bit-
ter passion. He yeelded his spirit into
to his fathers hands, his side was
pierced with a speare. Then I gush-
ed out as the sea when it ouer run-
neth the bankes, & ouer-floweth the
land, then I tooke vp with me all that
lay in my way, and many went home
knocking themselues on the breast.
To *Ioseph* of Aramathia, I gaue the
spirit of boldnesse to require the bo-

dy of Iesus to be layd in his sepulchre, the Apostles, Disciples, and the good women mourned. I was then but as the sun hid vnder a darke cloude. The third day I pierced the cloude, and droue away all the power of darknesse. Iesus arose againe, and appeared to *Maudin* and to *Peter*, and to the rest of the Apostles, and bad them put away all feare, & heauinesse, all power, sayth he, is giuen to me, both in heauen and earth, goe preach the gospel to euery creature, teach them amendment of life, and remission of sinnes, wherein I giue you power through the holy Ghost, to vse mine authority in loosing and binding, take *Grace* with you, and stedfastly keepe her, she shall not depart from you, till she bring you to my kingdome. Be constant and follow me, and ye shall come after me to my father, & be there as I am. Then Iesus ascended & entred into his rest, & into his glory, and after all his labours sat him downe on the fathers

right hand. O how glad I was when all this was come to passe, and seeing that my maker, restorer Iesus, gaue me in commandement to remaine with his Apostles, so I did, and cleaued fast vnto them, exciting them with al vehemency to accomplish all things as they were taught by their maister and Lord Iesus, who for my sure stablishment and confirmation, promised to send the holy spirit vnto them, and bad them tarry certaine daies in Ierusalem till that promise was fulfilled, which was done at Penthecost after. Then was I in my full strength and courage, and I enflamed the hearts of the Apostles and Disciples of Iesus with most feruent charity, and put them in perfect remembrance of all the words of Christ, and inspired vnto them the vnderstanding of all mysteries, and moued them boldly to set in hand with preaching of the glad tidings of the kingdome of heauen. I exhorted their hearts comfortably, bidding them not to be afraied
of

of my power, carnall or spiritual, visible or invisible: but with all confidence and courage, desie the world, and the prince thereof, and fight valiantly in the battell of God against the old serpent, that they might recover the prisoners innumerable, which lay in the chains of sin in the dungeon of infidelity, and build the new Temple and Church of God, vpon the sure foundation Iesus Christ, whereby to him & to his father they should do most acceptable service. They being thus stirred with this my exhortation, were comforted, and began to speake with diuers tongues, as the holy Ghost inspired them: & *Peter* like a valiant captaine, gaue the onset vpon the world, drawing forth the sword of the spirit, which is the word of God, preaching to a great multitude the passion and resurrection of Iesus. *Peter* behaued himselfe so well and vigorously, & his strokes were so mightie that hee gate a great pray at that time, and wan about the
number

number of three thousand soules, hiall po
strokes were not such as did bring pri
death, but life : not hurting but heal
ling, not making sorrow, but such a were
brought ioy, after that indeede heedles
pricked them to the heart, with theany
sharpe poynt of the sword, that they nam
wist not whither to turne them; but cuse
sayd, alas, what shall we do and he iniur
by & by told them, saying : repent, & Dea
be euery one of you baptized in the ber
name of Iesus, Christ to obtaine remis. ful
sion of your sins, and you shal receiue the
the gift of the holy Ghost. With. Apo
in a little while after, *Peter* made a full
nother Sermon, and layd vpon them go
with the sword, in such wise, that hee fre
vanquished a great company, so that to
the faithfull men increased till about and
the number of fise thousand; the the
heads of the Iewes, Princes, Priests, tha
Magistrates, Pharisees, Scribes & Sa cer
duces, seeing how prosperously it succe
ceeded to the Apostles in their af wa
fares, were not a little displeased, & in
assembled themselves, intending with th
all

all power to withstand their enterprises ; but when they heard *Peter* & *John* speake so wonderfully, they were astonished, and were content to dismisse them, onely inhibiting them any more to preach and teach in the name of Iesus ; but the Apostles excused themselves from keeping that iniunction (saying) *Oportet obedire Deo magis quam hominibus*. The number of the Church of Christ, & faithful beleeuers increased daily, through the power of God, declared by the Apostles, both in word and wonderfull working of miracles, the Synagogue of the Iewes had enuy, and fretted for malice, and set out certaine to challenge *Stephen* in disputation : and when they were notable to resist the wisdom of God and the spirit that spake in him, they did subordinate certaine false witnesses which should accuse him, and lay to his charge words of blasphemy ; But *Stephen* being thus assayled, drew against them the bright sword of Gods word, reproving

proving them sharply for their incredulity and obstinate striving against the sonne of God, and then they all together enraged, stoned him to death, whereby hee obtained the crowne of Martyrdome, and declared himselfe a true and perfect witnes of Iesus, and by force of strong faith and mine assistance, triumphed vpon Sathan and death. Many tooke great courage at this example, and feared not to fight the battell of God vnto death. The Church malignant sought all wayes and meanes of resistance against the Apostles and Disciples of the Lord Iesus, and of defeating their enterprises and stopping the light of the eternall truth of the Gospell, and they sent forth a young heartie and couragious captaine of theirs, named *Saulus*, all inflamed with desire of destruction and murther. But I seeing the fellow went headlong in ignorance, not knowing what he did had pittie on his blind zeale, and caused him to be cast downe, and at the hea-

ring of the mightie voyce of Iesus, whom he persecuted, I blinded his carnall eyes, and tooke from him his stomacke, by the space of three daies, that hee neither did eate nor drinke; then I caused a Disciple, whose name was *Ananias*, to goe to him and baptize him: then his sight was restored to him againe, and hee was replenished with the holy Ghost, and began (by preaching) to magnifie the name of Iesus, declaring him to bee the Sonne of God. Thus I brought *Saulus* from being a persecuter of Christ, to the dignitie of a principle Apostle, and of a wolfe I made him a Lambe, an instrument specially elected to serue God, in setting abroad the light of the Gospell: and then I would no longer haue him called *Saulus* but *Paulus*, that as he was converted both bodie and soule to God, and to the truth from the waie of error, so I willed also that his name should be changed. It were lōg to rehearse how meruelously I wrought with this same *Paulus*, he

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was

was the most faithfull, earnest, painefull & diligent seruant that euer I had, nor by none was I euer more magnified, and mine honour more dilated then by him; he euer extolled me, and tooke my part against all my aduersaries the Iewes. Presendopostle, and Heretiques, hee was my sinister protector, or rather my chiefe champion, he glorified not but in me, nor could not abide or suffer that any should glorie but in me, and in the Crosse of Christ, and in the testimony of a good conscience; which cannot bee but by me and of me: *Peter* in like manner, *Iohn* and *James*, with all the rest of the twelue, as most victorious conductors of Gods armie, vnder the standerd of the Crosse; ceased not dayly to bring the world in subiection to Christ, and obedience of the Gospel. They spared for no paine, affliction, death was nothing in their sight, so that they might bring other to life, and bee partakers themselves of the passion and resurrection
of

of Iesus. They shed their blood and despised this transitorie life, not fearing them that haue power onely to kill the bodie. I remained euer with them, and prospered them in all their traualles, till their sound was passed through all the world, & their words were heard in the extreame partes of the earth; and when they were dissolved out of this bodily Tabernacle, and that Christ had receined their spirits into his glory, that they might euerlastingly dwell with him, as his true and faithfull ministers: then I in like manner exited and mooued their Schollers & Disciples, whereof there was no small number, to follow their examples in heavenly doctrine, and goodly conuersation, and to order the Church of God, according vnto such instructions and precepts as they had receined of the Apostles. They were obedient with all diligence and study following my suggestions, the people of all nations embraced the word of life, and were conuerted vnto the ve-

ry true and liuing God, which deliue-
 reth from the wrath to come. The
 Tyrants of the earth were not content
 that Christs Kingdome was thus en-
 larged, they assembl'd themselves to-
 gether, and conspired against God
 and his sonne Christ, they were in-
 censed by the spirit of darkenesse, by
 all meanes, policie, and violence to
 put ought the light, and to persecute,
 torment and kill all them that profes-
 sed the name of Christ: they executed
 their furious intents, and spared no
 state, degree, kinde or age, but with
 all kinde of torments and paine that
 wicked imagination could inuent,
 they afflicted the innocent and most
 holy Saints and members of Christ:
 fire, sword, wilde beasts, racks, forks,
 gridyrons, cauldrons, wheeles, plum-
 mets, stones, all was too little. But
 through me the patience of the saints
 overcame all this horrible paines, I
 bad them holde fast my best daugh-
 ter *Faith*, by which they overcame
 Kingdomes, they wrought righteous-
 nesse.

nesse, and obtaining the promises,
The more of them that were killed or
shed their blood for Christ, the more
clearly and brightly did I shine over
all the worlde, and I procured many
times that by their torments, they
wanne their tormentors, and by their
passions they subdued their persecu-
tors, their imprisonment enlarged
my libertie, their death was my life,
my victorie & triumph. After that the
stormes of this tormenting worlde
was past, I ruled the Church in more
tranquilitie and quietnesse, and kept
the Masters thereof, and also the com-
mon people in feare of God, in great
devotion, in feruent charitie, in vnitie
and concord, in continuall prayer, ab-
stinence and penance, in all godly
order, correction and discipline: the
Emperours, Kings and Princes, began
to encline their eares to me, and chiefe
Rulers and Magistrates of countries
and citties, acknowledged themselves
to bee my saints, their great pleasure
and delight was in hearing and obey-

ing Gods word, and setting forth his honor & seruice; they thought their owne honour chiefly should stand by maintaining Gods honour and religion. There arose in these ages by the procuring of Satan, diuers heresies (as euen from the time of Christs ascension, there were euer some false Prophets which maintained errors) but at this time they began more to preuaile, *Arrians*, *Manichees*, *Nestorians*, and my speciall aduersaries, *Nouatians* and *Pelagians* with great violence and subtiltie vexed and disquieted the Church, & seduced many of all sorts. But I prepared & stirred vp alwaies doctores, & teachers of excellent learning, vnderstanding, holines, and vertue, which confuted all such false doctres, & dispersed those mists & clouds of error. Thus through my helpe, neither the violent persecutions and assaults of Tyrants, nor the craftie vnderminings of Heretiques, could euer preuaile against the well beloued Spouse of Christ. Promise

was made to her, that the gates of hell should not preuaile against her, and this promise vndoubtedly, shall euer be found true: shee is builded vpon the sure Rocke; for he was the wise man himselfe which builded her, that she should be his house, that he might dwell in her; the floods of persecuti- on did come vpon her; the windes of heresie did blow vpon her, but shee could not be subuerted, her founda- tion is so sure, but the soft raine of carnall and worldly pleasure, by little and little began to supplie into her, which most of al weakened her: when both the sword of persecution was put vp into the sheath, and the fire- brands of Heretiques wherwith they kindled discentiō in the church, were extinct and put out. Then, when she seemed most to be in peace, then was shee in *amaritudine*, *amarissima*; the world & the flesh, by craftie conuey- ance of the deuil, began first to sawne vpon her, and they so infected, poiso- ned, inuolued, intangled, oppressed,

and ouerwhelmed her, that her flourishing vertue began to fade, her spirituall strength, courage and libertie, began to faile, her quicknes, lightnes, and sharpnesse began to waxe dull, heauie and blunt, her beautie began to decrease, her collour became pale, her stomacke began to faile; finally, she began wonderfully to waste and consume: and her light was in maner vtterly turned into darkenesse, shee waxed drowisie, all giuen to slumbering, sleeping, dreaming, eating, drinking, and deuising of pastime for recreation to driue away the time. Then her Ministers forgetting the battell of God, whereunto they were taken and appointed to fight against the world, began to take truce with the world, yea, to fall at peace with the world; yea, to suffer themselves to be seruants of the world, and so to loose the seruice of God, and the wages promised for the same. Then began Bishops, which had chiefe cure of the soules, which Christ had redeemed.

to aplice, incline, and confirme themselves vnto the world, and to the disposition and fashion thereof. Then pride, ambition, couetousnesse and contention, which be the vices of the world, began to creepe into the toppe of Gods house: then setting aside the affaires of Gods Primats, began to contend with Primats, Metropolitans with Metropolitans, Arch-bishops with Arch-bishops, Bishops with Bishops, Deacons against Priests, and almost euery degree and order Ecclesiastical; either among themselves or one against another. *And that chiefly for vaine and worldly purposes.* In this time, the Bishop of Rome would needs be peerelesse: they would suffer none to be equall with them, or to belike vnto them. Nay, rather they would be in power alone, authoritie and preheminece, and all the vniuersall Church vnder their subiection: they challenged the succession of Peter, and his two swords, and his premacie, and his supremacie. Alas,

how

how it griueth mee to thinke on
them, how by their fault the Church
is defaced. They may bee ashamed,
seeing they tooke vpon thē so much,
and now to see it brought to this case.
God grant that I might once make
the true successors of *Peter*, and that
I were so great with them that they
might worthily take vnto themselues
the premacie of *Peter*, which is the
premacie of faith; the premacie of
confession of Christs name; the pre-
macie of preaching the worde of
God: and no such worldly thing as
they claime or imagine. They tooke
vpon them to order & rule the house
of God, but through their avarice
and pride all good rule hath beene
broken, and all good order dissol-
ued, and both the Scripture and the
wholesome Canons trode vnder feet.
O Lord God, when shall the day
come that either they shall amend, or
their pride and vanity vtterly be de-
stroyed or cast downe, grant, O Lord,
that it may come to passe shortly;
cause

cause O Lord God, that filthy stinking hole to bee purged, that no longer it infect thy simple people, nor suffer it any longer to bee vnto thy Saints cause of heauinesse: and to the Heretiques matter of glory and diuision. But to leaue speaking of the Bishops of Rome, and to turne to the cause of my complaint, the worldlinesse of the Clergie brought all to ruine. They were called the spirituallty, but their occupations waxed more and more carnall and worldly. No maruell if the Princes, the nobility, the common people could little fauour of spirituall things, seeing that part of the Body which chiefly should haue walked after the spirit, was too much ledde with the world and the flesh. No maruell if other estates and degrees went pittifully astray, when the guides themselves began to wander, and leaue the strait way, & began to walke abroad in the wide way which leadeth to perdition, No maruel if when the School-

masters

maisters were a sleepe, the Schollers played at their pleasures and profited nothing in learning. No maruell if there were great darknesse, when the light it selfe was darknesse, and the eyes in manner put out cleane.

Thus my ioy which I had in the primitiue Church, and a certaine space after began to diminish more and more, and mine honour decayed, and the world on all sides waxed dayly worse and worse, and more repugnant and obstinate against me, euen from the time of the Apostles & Martyrs, till this present age, in which all sinne and iniquity is increased, in such aboundance that all my griefes and sorrowes past, I count but light and easie, in comparison of the sorrowes which I suffer in these dayes: I might much more at large describe the euill increating which I haue had in times past, and specially in these latter ages, within this foure or five hundred yeares, but the contemplation and feeling of this my infelicity

in this present generation, now walking vpon the earth, maketh me to forget all that is past, and to crie out for the vehemencie of paine which is pouertie. Peraduenture yee looke I should speake what misfortuns I haue had in your fathers dayes, through their fautes, ye think I haue no cause to complaine vpon you; but yee be vtterly deceiued, what should I spare you, and not rebuke you plainly, as becommeth me, and is profitable for you, that by the truth you may bee conuerted and healed. Yee be the cursed generation of *C'ham*, which mocked his father, and had his delight in laughing at his fathers nakednes. So is your pleasure & pastime in the report of such fautes as you lay to your forefathers, and your owne you will not see, which be a hundred times worse, ye can raile vpon their abuses, their superstitions and Idolatry, and ye your selues be worse then Pagans and Infidels, and cleane fallen from God, and from my gouernance

nance. I report me in this thing to many of you as be not vnterly blinded in their soules, & haue any spark of the feare and loue of God remaining in you, whether this my complaint be not iust and true. Much dishonour haue I suffered in times past in diuers ages. But thou, O age present, dost passe and exceed all other in mischiefe, and all kind of sinne as farre as the age of the Apostles and Martyrs surmounted all other in vertue and godlinesse. Neither the age of the vniuersall flood; nor of the tower of Babylon, nor of *Amalec* and all the Gyants, nor of all the wicked Kings of Israel, nor of all the blood thirsty Idolatours, and tyrants is worthy to be compared to thee in greatnesse of sinne and iniquity, I can beare no stroke nor rule with thee, I cannot perswade nor allure thee; my counsels thou despisest, mine admonitions thou disdainest, my inspirations thou shakest off; thou closest thine eares against me: and thou hardenest thy heart

heart as the flint or Adamant stone,
that by no meanes I can enter into
thee. I cannot amend thee; for thou
wilt not receiue me; consider all thy
estates, how they bee corrupted and
peruerted, euery head is sick, and e-
uery heart is heauy, from the sole of
the foot to the top of the head, there
is no whole place in all the body.
Looke vpon the Princes, gouernours,
Nobles, Magistrates, compare them
with such as haue but homely names
in the Scripture of God: and iudge
whether they deserue any better. The
Prophets make exclamations against
the Princes which were in the old
testament, calling them Lions, Beares,
and Wolues; O that the Princes now
were innocent as Lambes, prudent as
Serpents, simple as Doves: for such
vertues would not onely become A-
postles or ministers of the Church,
but also Christian rulers; but alas are
they not as much giuen to vanity, lust
pride, contempt of God, prodigality,
auarice, shedding of bloud, exaction,
maintai-

maintaining of warres for their owne respects, as euer any amongst the heathen were, or now bee amongst the Turkes. O would! God I were so much in their hearts, as I am much valued in their stiles and titles. As for the Bishops & the Pastours amongst the Clergie throughout the Christian world, I should haue chiefe delight and comfort in thee then, and hope of my recouering my auncientie, honon and dignities: but alas my heart will not serue to speake of thē, it griueth me to remēber thē, they be so alienated from me: are they not for the most part such Pastours as feed themselves and neglect the poore flocke, which seeke the temporall gaine, and care not for the spirituall losse: which of them is a good Pastour, that putteth his life in venter for his sheepe? who is not a Mercinarie, that runneth away when the wolfe cometh? O that many of thē were not wolues themselves. O that they had knowledge and vnderstanding. God of his pittie haith
of

of late permitted them to bee meetly
wel punished, plucked, mocked, dis-
dained, and something sharply hand-
led: Now as for the inferior sort of
the Clergie, which thing ought by
reason to haue drawen them to more
saduce: yet neuertheless many of
of them be more insolent then euer
they were, & as they bee indeed in-
wardly, so they shew themselues out-
wardly in maner of behauiour and
conuersation, in all lightnesse, wan-
tonnes, vanity, & al worldly & carnal
vices, in speech, cōmunicatiō, gesture,
apparel, maners, workes, conuersatiō,
they contend with the worst, they
should excel in vertue and holines, &
by their sad exāples reform the world
but their vertue is altogether to con-
forme theselues now to the world, or
rather to run before the world in all
madnes though al christian people be
light in Christ, yet should the Clergy
shine as chief lāps, to lightē the whole
Church, & should excel & go before
the rest of the people. So was the order

of going among the childrē of Israel. The Levites went before, bearing the Arke, and the army followed after. Now they go before, but without the Arke of God, without trumpets or sound of true preaching, all out of array and order, following their owne pleasure, lusts, and phantasies, and drawing the people the high way to hell. They were wont in auncient times past in token of more perfection in their conuersation, to haue in their apparell and habite, certaine distinction: But now they would be loth to be esteemed Pharisees. Wherefore they apply themselves to the common vaine fashions of the world, as well in habit as maners and all beuiour, so that they may not seeme strange to the world, or the world to thē, but that in al things they may appeare cōformable together, & because they know the names of Hypocrites & Pharisees to be odious, therefore being vnshamefast, they hide none of their shamefastnes; But as they bee, so they glory in shewing themselves

to be as bad as the worst yet be there
some amongst them busie and painful
in preaching, & taking vpon them to
declare the word of God to the peo-
ple. O would God many of them
declared Gods word, and not their
owne presumption and phantasies.
The Gospell sayth, Grapes be not
gotten of thornes, nor figges of
bryers. I will say no more but God
send the world good fruit of some of
their preachings. Surely more so-
lemne ignorance ioined with presum-
tuious boldnes, in vttering it selfe
hath in no age beene knowen. Prea-
ching is not prating, railing, telling
tales, iesting, scoffing, making the
people laugh where they should ra-
ther weep, or kindling of their cold
courage to contention, contempt, or
sedition, whereas they had more need
to be swaged, pacified and quieted,
that they may keepe good order obe-
dience and charity, what should I
speake, how with their preaching vn-
discreet, and prophane reasoning, the

poep^{le} is so troubled and distracted,
that many be vncertaine what to say,
think, or to beleue: yea the chiefe
amongst them, yea the Bishops the
selues, and they which bee esteemed
most singuler Clearkes, be so diuers in
their opinions and iudgements, that
there be now almost as many kindes
offaith, as there were sorts amongst
the Philosophers. Their diuisions
is noted by these names (the new
and the old) which is in euery mans
mouth. One sort runne headlong,
another draweth back, and not with-
out cause: for if al should runne alike,
all were like to fall on heape, & marre
themselues. The new sort spurre and
pricke with all their might: The old
sort, holde the bridle with no lesse
strength. No maruell if the horse be-
ing thus cumbred, list and reare vp
his whole body, that hee scant will
suffer any to sit in the saddle quietly;
I would with that these new spurres
shou'd be put to hold the bridle, and
keepe in the horse head, and leaue
their

their wanton spurring, for feare of casting ouer both horse and man. And I would wish, that the olde bridle-holders, would begin to spurre more quickly, not with such newe sharpe spurs and pricks, as mooue debate or nourish controuersie, or contentions in opinions: but such gentle spurres (after the old ancient making) as would mooue the horse, (I meane the people) to amble a good gentle pace in the commandements of God, such prickes as would stirre to repentance, and true amendement of life. The prickes of spirituall exhortations to charitie, humility, obedience, patience hope, godly vertue & wisdom, of which prickes *Salomon* speaketh, saying: *That wordes of wise men be like prickes and nayles that goe thorowe, wherewith men bee kept together:* for they are giuen of one Shepheard onely, which is Christ. O, how much neede hath the world of such strong nayles in this time, wherewith men should be stiffened together in vnicie,

peace, concord and charitie; For all
 is diuided and parted in sunder, not
 one ioint holdeth fast by another, in
 the body scant one post or sparre is
 ioyned to another, in the house the
 pinnes be broken, the timber is rot-
 ten, the tiles and couering is euery
 day blowne off with the winde, and
 the walles bee shronken so, that all is
 in danger of ruine: but God is able to
 repaire all, and to make it strong a-
 gaine. Aske *Paul* how God buildeth,
 and he will say it is charitie, *Charitas*
edificat Scientiam inflat; this world is full
 of this windie knowledge, which
 maketh swelling and puffeth vp the
 stomacke, and the braine with pre-
 sumption, that men esteeme all know-
 ledge in their owne heads: and what
 so agree not with their fantasies, they
 set it at naught. *Charitas non inflatur*:
 if men had a little of this charitie, they
 would not so hastily and presumptu-
 ously preferre their owne sentences
 & iudgements, despising either their
 fellowes now liuing, or their betters
 which

which haue gone before them. What
bee the frutes of this presumptuous
knowledge? or rather ignorant pre-
sumption, the world dayly doth and
dayly shall perceiue and feele. True-
ly, it is cleane contrary vnto mee, and
chafeth me cleane away. Euery man
thinketh him selfe a doctour, euery man
disdaineth to learne, except it bee of
himselfe: euery man taketh in hand
to expound that hee vnderstandeth
not; to declare that which he percei-
ueth not, to dispute and determing as
his braine serueth him, and to talke
he wots not what. Thus goeth the
Scripture out of reuerence, and is tur-
ned into matter of talking, playing,
iesting and singing, and as the Pro-
phet *Ezechiel* saith: *Verbum sermone
meum cariturum*, God will not long suf-
fer such dishonour of his word. Why,
the word (sayest thou) is exalted and
much glorified: For it is written vpon
the white walles in the Churches and
in other houses, that men may read it
in euery place. So did the Iewes, and

the Pharisees write it in their clothes, and hem of their garments, but it was farre out of their hearts. O, how long shal God suffer this hypocrisie, which pretendest the honor of Gods word, and doest esteeme it nothing at all. Great was the hypocrisie of Monkes and Fryers in these latter dayes, but thy hypocrisie doth iustifie them, and make them Saintes in comparison of thee. It was one of the most sharpe reproaches of the Prophet *Esaie*, and also of Christ against the Iewes, that they were a people which in their mouth honoured God, but their heart was farre from him. When was Gods word and his name so much in the mouth, and so little in the heart? yet in this point, how much do the Iewes excell thee, and are more to be praised? For they as the Scripture doth testifie, honored God in the mouth: but their speech is such (for the most part) as no honor, but rather blasphemie appeareth therein: they Professors glory in their tongues, and in that

that please their audience, such as themselves, tickling their eares with that which delighteth their affections, without reforming of their conditions: they make them soft pillowes and bolsters for consciences, they kill them that die not, and promise life to them that liue not: they speake and prophesie out of their owne heartes, they cry, thus saith the Lord, and this is Gods word, when God sent them not: they cry peace, peace: whereas there is no peace, and they name mee, when I am away. They daube their walles with loose clay and vntempered morter, and therefore they cannot stand. I trust yet hereafter I shall stirre such as shall shewe themselves more indued with my gifts, who shall with all charitie and meekenes of spirit, tell the people their faulces, and the way of amendement. In the meane time, I counsell euery man to take heed to himselfe, and remember what hee is, and whereunto hee is called, and the ende of all things, and considering

sidering how great neede he hath of
 my aide and assistance, I am ready to
 enter where I am not with obstinate
 malice kept out. I embrace most glad-
 ly such as will receiue mee: yea, my
 goodnesse is so swift, that by many
 wayes I preuent their willes, I stirre
 them when they bee dull, and warme
 them when they bee colde. I mollifie
 them when they bee hard, I receiue
 them when they lie dead. I stand at
 the doore of mans heart, and there I
 cease not to knocke, if any man will
 open vnto me. I enter vnto him, and
 refresh my selfe with him, and him
 with mee. I cry and call, behinde
 and before, and of all sides aboue and
 beneath, within and without, in ad-
 uersitie and prosperitie, in riches and
 pouertie, in sicknesse and in health,
 in plentie and in penury, in warre and
 in peace, in libertie & captiuitie, I am
 euer striving and inuiting mankinde
 to his saluation.

For my Lorde (author and found-
 der Iesus Christ) came into the world

to saue sinners, and to recover that which was lost: if any man would haue me and keepe me: for if I be not kept it were better neuer to haue had me: then let him often fall downe before God in praier, & of him he plentifully shall receiue me. I am the good gift descending frō the father of light: I am no fruite of the earth, thou must receiue me from aboue. Prayer I tell thee, is a speciall meane to keepe me, and to increaseme: but alas, how can I bee glad, when I see prayer so despised. O, how prayer was vsed and frequented in auncient tyme, when I was in my flourishing age, in Christ church, at al times of day & night, besides the most solemne prayers which were at the holy communick in the cōgregation. And now, O Lord, what is all come to? The prayer is made short, least the slender & weak deuotion shold be ouerlayd with it; but the deuotion is so dull, that with the short prayer it is nothing stirred, and the prayers is so short, that the deuotion,

vnlesse

vnlesse it were more quicke, cannot arise at the calling of such quick and short prayer. This was the exercise & the discipline of the old Church, in which the ministers & they that were of the Cleargie spent all time in prayer, reading, study, writing, visiting the sicke, comforting, exhorting, preaching, and such spiritual occupations. Now wee haue learned that God careth not for long prayers, but for a good heart, and true faith. But while we be fallen from our prayers, our faith is almost dead and gone. If prayer be the eleuation of the minde toward God, setting apart all other worldly and carnall businesse, then the longer it is, the better it must bee. Neuerthelesse if it consist but in multitude of words without attention of mind toward God, thē it is reprobued, many haue now learned to contemne the Church prayer, and say wee may pray in all places; but while we grant vnto prayer in all places, wee can scarcely suffer her to rest in any place

place the space of one poore houre. Prayer should be ioyned with fasting and a'lmes; But where are they? their names remaine in the Scriptures, but the vse of them seemeth to be abolished, men be so a frayd of popish superstition that they let them cleane alone, they feare lest they fall into the abuse of them: but they prouide wel for preuenting the abuse, when they vse them nothing at all.

The Church had certaine times prescribed for fasting, sie, say they, this is Iewish, but if they had the spirit which they boast of, and had the scripture in their hearts as in their mouth, and considered the ordering of Christs church frō the beginning, & the sentences and mindes of Saints touching the same: they would either amend their sayings and doings, or else grant themselves to be of an obstinate peruersity. So farre are men destitute of me now a daies, through their owne wilfulnesse, that when time of common prayerr is, then will they

they be most prophanely occupied the
when time of abstinence is, then will we
they doe most solemne feasts, and say yet
crifices to the world and the bellie the
Our fasting, say they, should not be pe
at this time, or at that time appointed, yo
but when we be disposed : But when he
are they not then dispised, when the w
Church laboureth to dispose them is
but that they reioice to declare therof hi
& other dispositions, seeing they can se
not finde in their heart to be ordered ch
by the spirit; which hath ordered the m
Church from the beginning. I cannot fe
with great difficulty find one now in b
a whole cittie which fasteth one day, p
except it be for the body or the purse, e
and not for the soule : As for priuate b
fasting or priuate and solitary prayer, t
I speake nothing, where they bee vs
sed, I am greatly delighted ; but the
rarenesse is such, that I haue smal mat
ter to reioyce : it should greatly re-
ioyce me if the common were better
vsed, by the which I haue in times
past stirred vp, and brought many to
the

the vse of the priuate more stedfastly. Well, though men pray or fast little, yet they make amends with almes, for they know what is written in the gospel, Giue almes, and all is cleane to you. But for very shame let them hold their peace, & remember which way the almes of all the world past is gone, Euery mans almes is for himselfe, and bestowed vpon himselfe, and not for Gods sake: O cruel charity! O miserable pouertie! O mercy without grace. Euery man is so charitable that he hath no neighbour but himselfe: Euery man is so poore in his owne sight, that he needeth all things which hee may come by: Euery man is so mercifull that he would haue all, and part with nothing, except it be in respect of the flesh and the world.

This insatiable avarice is the roote of all evils, the mother of mischief, the corruptrice of all conscience and common wealth. She peruerteth all faith, shee blindeth the heart, and changeth

changeth man (who is borne to help
 man) into a Tyrant which is worse
 the a beast or a diuel. O avarice, thou
 art my most extreame & cruel aduer-
 sary, I cannot sufficiently accuse thee,
 thou hast through thy crafty and
 false perswasions, vterly expelled
 and banished mee forth of the
 country, which by right I ought to in-
 habit which is mans soule. Other
 vices assaile me forth of certaine spe-
 ciall states of men, and in certain pla-
 ces more one then another; but thou
 in euery place from euery estate, and
 on euery side cealest not most fierce-
 ly to beate vpon me, so that the sen-
 tence of *jeremy* was neuer so true, as
 it is now from the greatest vnto the
 least, all follow avarice, and worke
 craftily. O filthy avarice! how hast
 thou infected and poysoned all voca-
 tions, all offices, all states and de-
 grees: thou hast quenched and put
 out the lamps of Clergy: thou hast
 distaiyned the honour of Nobility:
 thou hast corrupted all the meane
 and

and i
 Iusti
 lity
 thy v
 blind
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 thou
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and inferior sort of the comalty, Law,
Iustice, conscience, honestie, fide-
lity and mercy, are all through
thy violence, troden vnder foot. O
blinde auarice ! how hast thou put
out the eyes of all the world, that
men can neither see what is honest,
nor truly and certainly profitable.
O false and subtile auarice ! how hast
thou obtained the name of wisdom
and prudence, seeing that of all vices
thou art most foolish, destroying thy
selfe with thy owne greedines, O de-
testable auarice ! of most false iudge-
ment and estimation, which hast
made all vniuersall things so deare,
& most precious things so vile : How
hast thou enhaunsed the rent of the
vile earth ? how hast thou increased
the price and value of all transitorie
things, which man either for necessi-
ty or commodity and pleasure doth
occupie . And contrariwise thou hast
diminished, paired, and brought
downe the price of all heauenly
things, which ought to bee most set
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by : as learning, vertue, Gods word, teaching, preaching, and all kinde of spirituall ministration. These things thou hast brought to no estimation, & made them in maner right naught, and their ministers thou hast defrauded and made them so bare, that they be not able to sustaine the hardnesse of this wretched life. All this hast thou done in despight of me, because thou knowest that where I am, thou bearest no rule; but I doubt not but to see thy destruction, which shall come of thy selfe, except thou shortly auoyd hence, and let me haue more liberatie. If thou were not the impediment, I doubt not but with the instrument of the word of God, and good handling of the same, by such ministers as I could prepare, enable and set forth, I should deale meetly well with all other vices, that that the state of the world should be much more tollerable, and the generall plague of iniquity should not be so feruent: But while thou doest
continue

continue in thy rage, and that thy floodes arise in such force, that no bankes can stop them, nor no ditches drinke them vp, while thou ouer-runnest all at large, with thy bribery, extortion, exaction, oppression, and thy manifold inuentions and deuises of destruction. I determined it to be best for me to seeke heire, and there my habitation where I may settle my selfe, and to desire all men to take patience, although I bring not generall reformation and redresse of things, according to their wish, & their long frustrate expectation: Therefore as one despairing to obtaine and recouer my whole dew aright, which I ought to possesse, so wrongfully with holden from me, by this diuellish dame *Auarice* I should yet be content priuaty to search and spie what good I may do: and trust that God willing, I shall get some pray in diuers places amongst the people: and make some one that feareth God, with a thousand of the rest of the wicked, and for as

much as my loud generall cries cannot be hard, I shall labour secretly, with such as God shall giue vnto me, and shall perswade them apart seuerally one by one, as it shall be Gods pleasure that I shall meete with them, let euery one therefore attempt and take heed (vpon the paine intollerable, which otherwise shall followe) that whensoever I finde him, or hee me, hee dispise me not, nor refuse me: that he gladly receiue mee, embrace me with all diligence, and carefulnes retaine and keepe me.

But what should I speake of thee, ô man, whatsoever thou art, as though I were farre from thee? wheresoever thou art, I am ready at hand to enter in to thee, if thou doest not through the malice of thine owne will resist mee. I am all spread about thee, as the aire, or the light, if thou stoppest not thine owne breath through wilfulnesse, and close not thine eyes of malicious set purpose, thou must needs receiue and admit me. The whole earth is replenished with me,

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Since the time that Christ was in
carnate, hee purchased mee for the
world, in such plentie that I cannot
be consumed : he appointed mee to
shine in his Church, as the Sunne in
Firmament; from the heate of my
beames, no creature can hide himself.
Nowe is the day of saluation, in the
which I cease not continually to shine,
nowe is the acceptable time, in the
which I cease not to call and cry with
all loudnes. Come vnto me al ye chil-
dren of men, behold, & consider what
inestimable treasure ye haue, and may
haue by mee, and how wretched and
miserable yee are without me : I shall
lead you the right way, and shew you
the kingdome of God : I shall giue
you knowledge and vnderstanding,
and prosper you in all your affaires
and labours, which without me shall
be but vaine, and of no effect. I shall
make you through Christ, to haue
peace, good consciences, and quiet-
nesse of minde, with ioy in the holy
Ghost, which passeth all worldly de-

lights and pleasures. If you refuse me, your peace shall bee but warre, and your ioy bitternesse, and your pleasure shall be turned into paine. Let all your care be to keepe me: for I am (doubt you not) already offered, and giuen to you abundantly. Receiue me not in vaine, but suffer mee to worke, and exercise my properties and vertues in you, that your sanctification may be perfect, and that you may inwardly reioyce in the sight of God. I exhort you to returne with all your heart vnto the Lord your God, and wander no longer after their sensuall desires which fight against the soule, which labour to bring you to eternall destruction. Remember your selfe, and the euerlasting worlde to come, wherein ye shal euer more liue in ioy, or eternally to continue in paine which cannot be thought with heart, or with tongue expressed. Let not the flesh deceiue you, nor the world blinde you, nor the deuill so delude, that ye loose the heritage whereunto

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my desire is to bring you. O wretched and vnhappy creatures, if ye be disappointed of that glorie which ye are redeemed vnto.

But follow my counsell and ye shall be sure to obtaine the promises: yea, and I doe not onely giue counsell, but also helpe your infirmitie & beare vp your weakenesse, and drawe you forward through my sweet inspirations and suggestions. I open your eyes, and would gladly open them better, if you would suffer mee, that you might see your owne offences and wickednesse, and behold the vanitie and falsenesse of the world, and perceiue and auoide the craftie snares of all wicked spirites, your ghostly enemies. I would illuminate you with knowledge, vnderstanding and feeling of heauenly things, and take from you the vaine respects of things in this transitorie worlde. I am like vnto the guall of the fish, wherewith the eyes of *Toby* were anointed, for I giue and restore cleare sight, and

cause the scales of false imaginations and vaine phantasies to fall from the eyes, that man may behold stedfastly the way of trueth, and see things in their owne natieue colours.

I restored, fight vnto *Paul*, or rather brought into him a newe fight, but first I made him blinde, and so I must doe also with you: First (I say) I must take from you the false fight and regard, which you haue of temporall things, after the working and desire of your owne lusts and affections: and then bring vnto you a true fight of things spirituall and heauenly. And furthermore, as I did cast downe *Paul*, and made him weake, and made him strong after, in like maner must I entreate you. I must cast you downe in repentance, humilitie of heart, lowlines, & confession, afore that I can strengthē you, & make you valiant and able souldiers vnder the banner of Christ. My propertie is first to mortifie, and then to quicken, first to cast downe, and then to raise vpa-

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aine: first to quench, and then to
 indle: first to wound and make sore,
 and then to heale: first to humilate,
 and then to exalt. They which will
 not abide and sustaine my first opera-
 tion, must not bee partakers of the
 second.

Therefore that I may worke my
 principall effects, which bee to
 make thee a true seruant of GOD
 in this life, and a possessor of the glo-
 rie eternall; then suffer me first to lay
 my sharpe salues and bitter medicines
 vnto thee: and yet not so sharpe and
 bitter but that they be easie and plea-
 sant enough, mixed and tempered
 with ioy & comfort, more then man
 can deserue: For my medicine is both
 oyle and the wine, which the Samari-
 tan did powre vpon the wounded
 man, which disceded from *Hierusa-*
lem to Iericho. I am the very water of
 life, he that will, let him come and re-
 ceiue me for gramercie. Come vnto
 me yee that bee thirstie, and yee that
 haue no money, come and buy, that

ye may haue to eate : Come buy wine
and milke without any money, or mo-
ney worth. Though he haue nothing
wherewith to buy me, yet yee shall
haue plentie and aboundance of me
through the goodnes of Christ, who
is my Authour, Maker, and Fonnder.
I am not lesse to be esteemed, though
thou paye nothing for mee, but
haue me freely giuen vnto thee. I am
payd for by him, which onely was a-
ble by due and iust exchange to pur-
chase mee : my purchaser was the
Sonne of God thy Sauio ur. I require
nothing of thy part, but a free heart,
which also thou shalt haue of mee, if
thy peruersitie doe not withstand me.
I abhorre to come where any chal-
lenge of desert is, but where I come I
make desert, bring in worthinesse,
whereas no worthinesse is or can
be, but through mee onely. I am the
liuely seed, which being casten into
the cold and barren earth, neuertheles
doe spring vp and florish, and bring
foorth fruit pleasant to the taste and
smelling

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Smelling of God, and all his Saintes
and Angels, I am the raine and sweete
dewe, which moysteneth and molifi-
eth the colde and dry ground of
mans heart, that it may bee a fruitfull
field vnto God. I am the very
hand of God which ariseth & health
whom soeuer I touch, if they shrinke
not from me. I am the pleasant ami-
able eye of the King Iesus, in whose
gracious looke is life, and in whose
displeasent countenance is death. I
am the chiefe handmaid of God, the
mother and mistresse of all vertue &
holinesse, I am the roote of the good
tree, which bringeth forth good fruit.
I am the Nurse of good workes, their
guide and their keeper, their vertue,
and their perfection: and but for me,
& by me, they be but vaine and coun-
terfeit. I am the streight line and path
way vnto glory. Therefore I coun-
cell thee to receiue me, and disdaine
not whatsoeuer thou art, to serue me,
so shalt thou be free from all serui-
tude and attaine most glorious liber-

ric. If thou be a Lord, Earle, Duke, Prince, or neuer so great a Potentate in this world, yet without me, thou art but a slaue and a wretch, being but a vile drudge of sinne, and a seruant of all thine owne sinfull affecti-
ons, which from this transitory rule, dominion and Lordship will bring thee into euerlasting bondage & capti-
uinity. What reason is it, that thou, which art a ruler shall be worse then they which shall be vnder thee? If thou be vicious, more foolish, more vaine, more blinde in the soule, art thou not worse? how shalt thou rule or gouerne others, which rulest so badly thy selfe? or rather art ruled so vngraciously out of all rule of ver-
tue and godinesse, without me thy honour shall bee turned into shame, thy grace vnto vngraciousnesse, thy maiestie into miserie, and thy dignity & preheminance into extreame con-
fusion, and the higher thou art, the lower thou shalt bee brought. But if thou attend vnto me, I shall condu&

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ee to true and stable honour, and
perfect renowne of glory. I shall
make thee to get fauour, and to win
the hearts of thy subiects, tennants,
and seruants, and such as bee vnder
thee, and teach thee to order them in
iustice and equity, and to gouerne
them by the spirit of wisdom, that
they shall both loue and feare thee, as
their father, and bee alway sure and
faithful vnto thee: for be thou assured
that where dread is without loue,
there is grudge and hatred, which in
time will breake out and bring dis-
pleasure. The proper nature of a
Prince, or a true Lord, Magistrate,
ruler or maister, is to prouide and
procure the commoditie of such as
be vnder his subiection, charge or
protection, hee that seeketh onely his
owne profit & pleasure, is degenerate
and fallen from the kinde of man to
a wilde beast, or else is become a Ty-
rant, worse then any beast. The heart
of a king (saith *Salomon*) is in the hand
of God, would God their hearts were
fast.

fastened there, that they would suffer
God to rule & moderate their hearts
and not to take their hearts forth
his hand. Indee, their hearts shall
bee in the power of God, whether
they will or not, and hee shall incline
and turne them as it please him, either
to their honor, and the wealth of their
subiects if they bee acceptable in his
sight: or els to their owne destruction
and the punishment of the people,
they displease him. But let a Prince
or a Gouvernour commit (I say) his
heart, his purpose, and intent into the
gracious hand of God, and there
it rest in his gracious will, and doubt
not but his hand will ever be ready to
ayde and defend him: happy is that
Prince, which putteth all the courage
of his heart, and all his strong trust
in the hand of God, and neither in gold,
jewels, nor riches, nor no worldly ar-
mors or munitions, declaring himself
like vnto God, (as one being a princie-
pall minister and spectacle of God in
earth) & shewing forth his power, in
doing

doing good & no harme, and remem-
bring what power, strength & might,
is granted and committed vnto him:
but not forgetting him which is more
mighty and almightie, and able in a
moment to subuert all puillance of
this world, and bring all honour, ma-
iestie & magnificence into dust. Wise
men in times past haue sayd, that to
rule well is the chiefe of all sciences:
whosoeuer beareth rule and hath
charge of people committed vnto
him, hee hath cunning enough if
hee can well order them, to whom
hee is appointed to bee a Pastor, not
onely spirituall ministers ought to be
pastors, but also Princes and Lordes.
God said vnto *Danid*, thou shalt feed,
thou shalt bee pastor ouer my people
Israel. This cunning of playing the
good Pastour, is a singular wise-
dome which I giue vnto them which
aske it of God: as *Salomon* did) This
gift is not gotten by any other lear-
ning, then by my inspiratiō, although
outwarde learning and reading of
good

good books be a necessary instrument whereby I may commodiously worke with Princes and great men of the world: for good bookes be no flatterers, but shew good instructions and examples for them, which either their seruants or their subiects, would be afraide to tell them. Therefore did a certain wise Phylosopher comend to a King to passe the time of his dayes in reading or hearing the writings of good and wise men, and to read histories, and to consider the proceedings and chaunges of the times past. But the special thing that keepeth men back from Princes, Lords, and great men, is the euill Ministers, seruants, and such as be about them: for it is vnpossible, saith one wise man, that a Prince should fall into great vices, vnles he haue Ministers that entice & moue him to the same: how happy then are those Princes & great men, which haue vertuous and honest men about them, which will make no suggestions but such as shal be commendable

and profitable to the world, honorable to their maister, and acceptable to God, where such Ministers and seruants be, blessed is the Common-wealth: yea where they be not, there is no Cōmon-wealth at all. A Prince or great ruler which giueth eare to flatterers, detractors, lyers, and false tale-tellers, cannot haue about him good seruants: For *Salomon* saith: *Rex qui libenter audit verba mendacij, omnes Ministros habet impios*: A King or any ruler, which gladly heareth words of leasing, hath all his Ministers wicked.

O that I could print but this one short sentence of *Salomon* in the hearts of al princes. *Misericordia et veritas custodiūt Regem*: Mercie and truth defendeth the King. There is no guard of men, nor strong walles of stone that can better defende him then these. Mercie becommeth all men, but specially Princes, not onely in remitting and pardoning the offences of transgressours, which often-
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times mercie requireth more to haue punished then pardoned; but in ha-
uing compassion of the miserie of the
poore, and such as be oppressed, pro-
uiding for their succour and deliue-
rance. Deliuer (saith God) by the
mouth of *Dauid*, the poore and meane
from the hand of the sinner. The
mercy and pittie of a Prince will suf-
fer nothing to be amisse, then con-
sequently truth & iustice do stablish
her chaire, hee will see all wronges
amended, he will be much ashamed
to do wrong himselfe. I neede make
no longer exhortation vnto a Prince,
let him read in the Law of God as he
is commanded, and there he shall see
his duty described vnto him: And
that for all his highnesse yet is he but
a seruant and minister to other, and
according to his ministration shall he
receiue his reward. One thing I must
needes put him in remembrance of:
that he see my daughter peace, and
with all his study, continually keepe
her: for a Christian King should bee
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an Image of Christ, who is, *Rex pacificus*, and hateth all warre, debate and contention. One of the ancient great Clearkes saith: that a Tyrant is a Prince of warre: But a King is a Prince of peace. If Kings and Princes would be ruled by me, I should teach them to find peacc and to keepe her: for Grace and peace, cannot but bee ioyned together, as commonly they be in the Apostles Epistles, in their first salutations. As for all states of the Nobilitie, would God they would, & did deeply consider that without me there is no Nobility, but most vilde ignobility, though it bee foulden in chaines of gold, and wrapped in tiffue, veluet, purpell or silke. The Jewes thought themselves Gentlemen, and sayd: *Premum habemus Abraham*: but Christ bad them proue it, and do the woakes of *Abraham*: it becommeth noble blood to follow their noble progenitors in vertue, & not vainely to boast of their pedigree. Noble blood may well be cal-

led noble, if it haue in it a noble spirit
regerate and renewed by me: for
such be noble indeede, that is to say,
sons of God, & heires apparant of
his kingdome, else they bee but of
a vile stocke, and a corrupt roote:
which is the nature of *Adam*. I would
they should haue in remembrance,
their beginning, and whereof they
came, then shall no pride raigne in
their hearts, which sinne is most con-
trary to a gentle spirit, whereof they
beare the name. They came all of
one slime; but I will not goe so farre.
They came all frō the spade and the
mattock, and that of so late time, that
few of their houses can reckon their
noble discent from many hundred
yeares. God as his pleasure is, raiseth
the poore man from the dung-hill,
and maketh him sit with the Princes
of his people: let them therefore not
disdaine that other men arise into
noble place and dignity: special-
ly for their vertue, and aſſiuitie.
It is greater commendation to be
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be the first of a noble house or stocke,
thē to be the last. I would they would
all be aduertised by me, then should
they haue first the loue of God, & then
the loue of poore men whom God
loueth, & be cleare from all dangers.

Of the Clergie, ye knowe what I
haue said, I lament many of them to
be so ignorant, many to bee learned,
without the right vse of cunning; ma-
ny to bee so slanderous in their con-
uersation to the holy Church, and
few to haue both learning, and godly
zeale, and holy life, whereby to edi-
fie the people. I lament their discen-
tions, and diuersities of opinions,
wherby the vnitie of Christs religion
is cut in peeces, & the people so ama-
zed, that they wot not what to think.
If they would be ordered by me, they
should fall to more earnest study,
with prayer and abstinence, and
leauē their vanities, and giue better
example of life, and so to stop the
mouth of fals teachers, & stablish the
people in true faith & doctrine. God

commanded in the Lawe of *Moses*,
That none which had any deformitie in
their bodies, should bee admitted to offer
the bread of God. But which detor-
mities were signified spirituall faults
and vices, from which men of the
Clergie should bee cleane and pure.
But God knoweth, because they cast
me off and set mee at light, many of
them bee ilfauoured and mishapen
creatures, but I know what God hath
purposed, and firmly decreed, with
himselfe, that vnlesse they amend and
embrace me earnestly, and take better
heed to the word of God, hee will
send his curse vpon them, & depriue
them of all reputation, and make
them despised of the people, beside
their latter condemnation, which they
shall not escape; but if they would
suffer me to abide with them, I should
make them like vnto those ancient
Fathers, of whom they claime the
succession, I meane the Apostles, mar-
tyrs and Confessors, I should make
thempillars in the Church, and not

gergles in the walles. I should make them acceptable to God, honourable to the people, and welbelooued to good Princes, and fearefull to euil. I should make them milde without puffanimitie, and boide with sobernes and discretion, learned without presumption, and feruent zeale according to charitie ioyned with true learning. I made *Nathan* bold to speake to *Dauid*, & likewise *Elie* to speak to *Achab*, and *John Baptist* to reprooue *Herod*, and *Ambrose* to reprooue *Theodosius*: and a thousand such examples haue I wrote, and am no lesse able to doe so still, according to the pleasure of God.

Therefore I say, ye of the Clergie receiue me, hold mee while yee may, and make much of me, that I vanish not from you before ye be ware, and then your repentance be too late. Remember that which you read of mee in your Bookes: yea, I exhort you as *Paul* doth *Timothy*, be attentiu in reading, exhorting, and learning,

H. A. learne

learne as you should doe: that is, first
to repent and reforme your selues.
Thou reioycest in the Lawe, and
through breaking of the Lawe doest
dishonour God. Awake I say, remem-
ber thy selfe, thy vocation, and thy
charge: thou art appointed to con-
fesse the name of Christ: to be a Lan-
tern shining in the eyes of the peo-
ple of God: to teach the ignorant,
to leade the blinde, to direct the fee-
ble and weake, to feede the sheepe
of Christ in holosome pastures, to bee
a Porter of the house of God, take
heed you be not found asleepe at the
sudden comming of the great Lord.
*Woe bee to thee if thou offend one of the
least, better it were for thee to bee cast
with a Mustone about thy necke, into
the bottome of the sea.* Beware thou be
not one of them which shall be cut in
peeces, and thy part put with hypo-
crites. It shall bee better for thee to
heare the ioyfull word, *Euge serue
bone & fidelis, &c.* Finally to make
an end, concerning the whole com-

mon people, and all degrees and orders thereof, it were too long to expresse & speake out all maner of exhortations, which I would gladly print in their hearts: it is ouer grievous & lamentable for me to tary and declare, (and it should also bee but vain seeing it is too wel known) how I am decayed amongst them. Touching the seruice of God and all godly deuotion: touching all brotherly loue friendship and fidelitie: touching all obedience, good order, & discipline. But what remedie? It I could once get the ouer-hand amongst the higher sort, I should more easily obtaine rule amongst the inferiours: for as the great men of the world and the clearks be, so bee the people, which as a flocke of sheepe come not of simplicitie, but follow the Pastor and chiefe runners.

Therefore Almighty God grant of his mercie, that I may beare full rule amongst them which bee in dignitie, authoritie and preheminence, that the

poore sheepe may be led, and guide
also through me in all truth, iustice
obedience and quietnesse, and that
they may be all one in true faith, hope
and charitie : all inward grudge, rancor,
contention & deuision being expelled:
which mischiefs, if they be not quenched
speedily, must needs bring any realme
neuer so flourishing, into calamitie. But
I shall withstand I may be suffered, so
that all men shall impute their mischiefs
to none but themselves, and bee driuen
Mang all the stubbournesse of their
spittle hearts. Finally to accuse
themselves either with wholesome, or
vain repentance, and acknowledge God
to be onely all goodnesse, and his
Iudgements to be right and iust:
To whom be eternal honor,
glory and praise, *Amen,*
Amen, Amen.

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